# MEN AND MISSIONS

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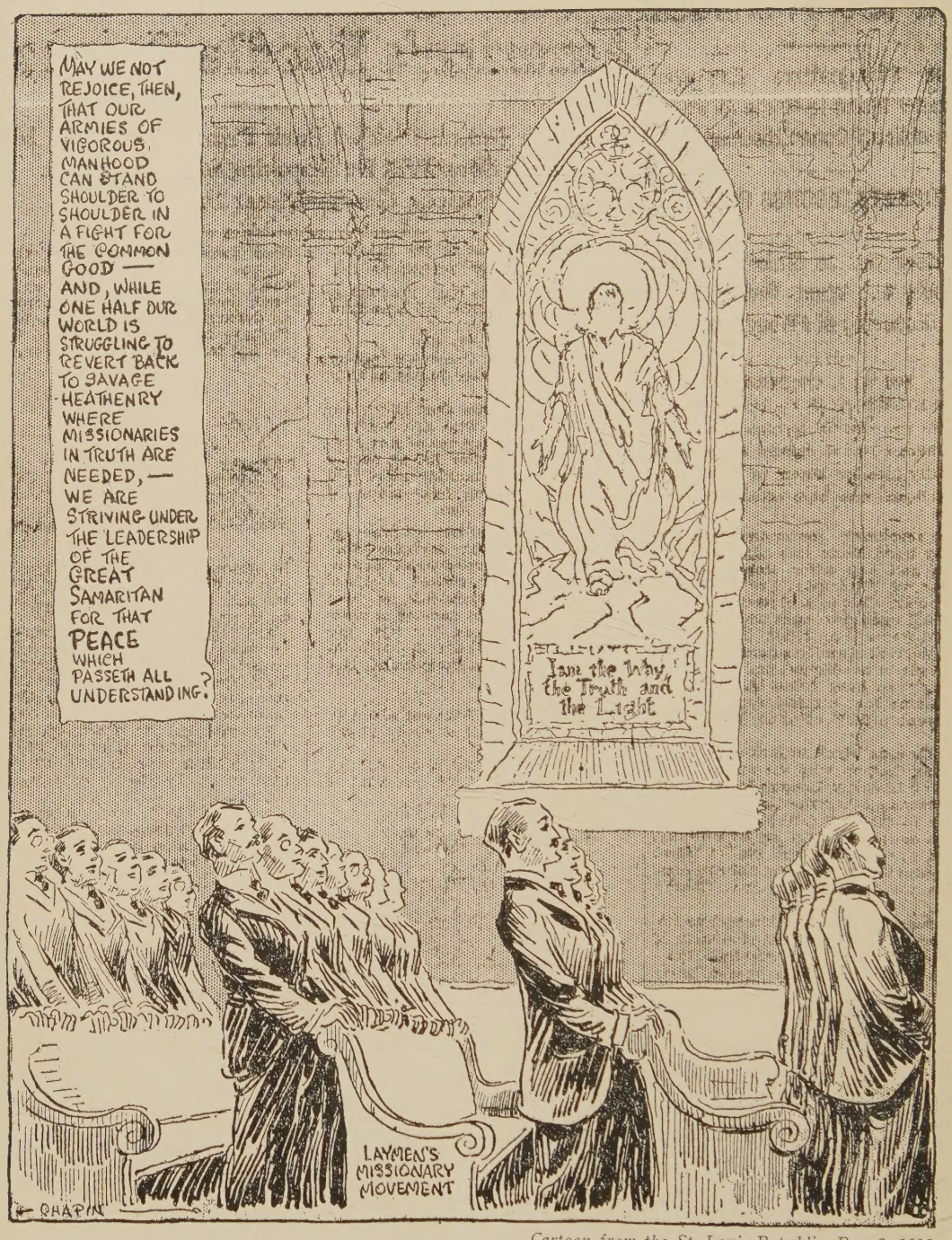
MAY WE NOT REJOICE, THEN, THAT OUR ARMIES OF VIGOROUS MANHOOD CAN STAND SHOULDER TO SHOULDER IN A FIGHT FOR THE COMMON GOOD — AND, WHILE ONE HALF OUR WORLD IS STRUGGLING TO REVERT BACK TO SAVAGE HEATHENRY WHERE MISSIONARIES IN TRUTH ARE NEEDED, — WE ARE STRIVING UNDER THE LEADERSHIP OF THE GREAT SAMARITAN FOR THAT PEACE WHICH PASSETH ALL UNDERSTANDING?
I am the Way the Truth and the Light
LAYMEN'S MISSIONARY MOVEMENT
CHAPIN

*Cartoon from the St. Louis Republic, Dec. 3, 1915.*

IN BATTLE ARRAY

MEN AND MISSIONS
Vol. 7 NEW YORK, JANUARY, 1916 No. 5

# Editorial

## The Associate General Secretary

It is with keen pleasure that we are able to announce that Mr. Fred B. Fisher has accepted the call to become the Associate General Secretary of the Laymen's Missionary Movement, assuming his new duties January first.

Mr. Fisher is exceptionally well equipped for the work upon which he is about to enter. A native of Indiana, he was educated at Asbury College and Boston University with graduate work at Harvard.

After graduation he had several years of practical experience in city work in Boston in connection with one of the strong downtown churches, where he organized a group of students in survey work and had the direction of a constructive program of effort among a mixed population of Greek, Italian and English-speaking people. Later he became a missionary in India and traveled widely in other mission lands as well as in Europe, so he speaks with the authority of actual experience.

For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the National Conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him. In his new field he will give special attention to the conference and convention phases of the work.

Mr. Fisher has a strong, virile personality with a burning missionary passion, and his messages appeal to the big, earnest type of laymen.

In a recent editorial the New York *Christian Advocate*, after speaking of the splendid work of the Methodist Laymen's Movement under Mr. Fisher's leadership, says: "And now it is announced that the leader, Mr. Fred B. Fisher, is to leave the Methodist group to become Associate General Secretary of the interdenominational group, as colleague of Secretary William B. Millar. Methodist regret to part with a leader of such brilliant initiative and strong administrative talent will be tempered by a certain pride that our denomination can make this rich contribution to the good of all the churches. The movement could not have found a man better qualified for the heavy responsibility of bringing the men of the churches face to face with the missionary duty of the hour."

In taking up his new duties, Mr. Fisher is assured of the heartiest welcome from every friend of the Movement and the sympathetic backing of all who have at heart the best interests of the Church and the onward progress of the Kingdom.

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## Conservation

One of the striking characteristics of most of the discussions by thoughtful men concerning the campaign has been the question of properly conserving the results.

Everything possible is being done by those responsible for the campaign to make the most of the unusual opportunity. No doubt, as is ever true, some of the seed will fall by the wayside and will not come to fruitage, but there are increasing evidences that the minds and hearts of men are prepared and receptive in an unusual way, and that there is a seriousness among men and an eagerness to move forward which promise large permanent results.

There is a multitude of purely personal results. A stream of testimony is coming to the leaders of the Movement of life

purposes formed, of new standards of consecration reached, of old enemies vanquished, of wider and more effective service rendered.

Many delegates are being widely used to pass on the methods and inspiration of the conventions. Two cases from Buffalo will illustrate. One minister who attended the convention has already visited five churches, where the methods suggested had not yet been applied, to aid in organizing an every-member canvass. Two laymen went back to a great church and presented the case with a power and courage which would have been impossible but for their contact with the convention. A canvass was organized resulting in an increase for current expenses of thirty-five per cent and for missions of fifty-four per cent. Wise leaders everywhere will conserve like results by using aroused men in ever-expanding plans of missionary education and finance, and to enlist other men to give time as active promoters of the enterprise.

Many churches are organizing their first canvass as a result of the conventions. Seed sown in former campaigns is being quickened into life in many places. In one city six Episcopal churches organized a canvass after the convention. Reports have been received from the first two, both of which show notable advances. The first increased the number of givers to current expenses from 430 to 597, and for missions from 275 to 380, and also reported a gain of over $2,000 in money. The second reported an advance of $3,605 in gifts. So the story goes.

Groups of missionaries and board secretaries are carrying the convention inspiration widely throughout the convention territory in many sections of the country. Unquestionably never before have so many workers united in a great program as are now employed to prepare for and conserve the results of the campaign.

Many special gifts have been secured for needy fields, often a single subscription amounting to more than the cost of the convention. In the aggregate these gifts will represent a large sum.

The public conscience is being quickened. The constant repetition of the fact that the business of the nation is the service of mankind will have its effect upon large masses of men and the tone of American life will inevitably be invigorated and uplifted by the wide-spread hearing of the missionary message, with its national and international, as well as personal significance and power. The results to the churches are bound to be large.

# Delivering a People from Caste

## Glimpses of Life in India

Howard A. Musser, Nagpur, Central Provinces

From the time that we arrived in Bombay, India, and the same day helped a poor washerwoman tottering on the streets by carrying her huge bundle half a block to the utter amazement of the English people we met, until the day we left India, eight years later, going home on sick leave, there was scarcely a day during which we were not engaged in the social uplift of India in a distinct and definite way.

The missionary is a repairer of the body, soul, finances, reputation, peace of mind, social standing, moral tone, mental horizon —in other words he is at work on the environment of the native from start to finish, from morning to night, and until he sets sail for home!

Ma-Bap means father and mother and so the native Christian dubs his missionary, for much that he knows of thrift, honesty, truthfulness, purity and reliability he has received through the gospel brought by the missionary.

### Problems of India

The social problem in India is a problem of caste, of debt, of low moral tone, of

womanhood, of business instinct, of lack of sympathy, of superstition, of diversified religions. Who but Christ can meet all these needs?

Five great castes separate the people of the Indian Empire—Brahmans, Kshatryas, Vaishyas, Sudras and Outcasts. The first three are Aryan in origin, the last two a mixture. The Hindu believes that each of these separate castes originated when man was created: that is—the Brahman was created from the head of the Deity, the soldier from the shoulders, the merchant from the loins, and the sudra from the legs and feet. He also believes that none can change his predestined position socially, and that final absorption into Deity, as a drop of water is absorbed by the ocean, is his happy end.

Nothing but Christianity can enable a man or woman to rise from the iron-bound caste social status in which he or she was born.

### How the Schools Help

In Nagpur we opened a primary school at Manglewari, a section of the city where the high-caste koshtis live. The school opened with seventy-five boys, and upon entering them on the roll, I found there were dozens of castes high and low on the list represented in the school. How to make them mix was the question. If they did not mix it meant what had happened in all the government schools, the high caste young people remained in the school and all beneath them went out and stayed out. I found that if they sat in a line it would break their caste, so I drew circles on the floor and had them sit in circles, and the objection was overcome. Gradually the circles were withdrawn and soon they were a happy family, the Mohammedan rubbing elbows with the poor low-caste boy and the Brahman hobnobbing with the mahar or servant. This school was the wonder of the inspector until I told him the trick and he said: "O you Yankees, what won't you think of?" There are now at that school two hundred lads of different castes and with all the difficulty of breaking their caste overcome. All the boys attend the Sunday-school otherwise they could not come to day-school. In Sunday-school they learn the elements of Christianity, and I have seen four boys of different castes sing a Christian song in unison, praising Christ, while their parents listened proudly and smiled their approval.

### The People Hear Gladly

When my men come to me and breathlessly whisper: "Sahib, there is a Brahman listening to you," I always say: "How many low-caste people are also listening?" I always let them understand that in my sight as well as God's sight, all men are equal, and that I would as soon see a church full of low-caste men as one full of Brahmans any day.

When a man becomes a Christian many caste distinctions disappear. From the time the "chutiya" or caste-lock of hair is cut off the new convert's head, he is distinctly given to understand at every turn that he is on a level with all who bear the name of Christian, be they of high or low origin.

### How Lepers Come Together

Outside the city of Nagpur there is a magnificent government leper asylum, but it is empty while lepers swarm the streets. Why doesn't the leper go to the asylum and not remain a menace? First, because he makes a good living begging. Second, if he went he would have to eat food prepared by a low-caste cook and break his caste. Thus the streets are full and the asylum is empty. There are outside one of our mission stations, twenty leper families living in an old abandoned temple. I asked them about their former castes and they told me that they had belonged to two different castes, but misery had at last driven them together. They were taken in and baptized. When I asked them questions about Christ, it was pathetic to see the poor creatures hold up stumps of arms and fingerless hands. They seemed happy and lived in harmony. The fact of their living thus was a lesson to the whole community, especially as a Brahman convert was among the number.

### The Influence of Travel

During jungle tours all caste lines are often obliterated by Hindu men when far away from friends and other members of their caste. They sit and eat together, smoke from the same hookah and drink from a common Standard Oil Company tin. They take turns cutting wood, drawing water, driving the bullocks and doing

other things which ordinarily they would never do if observed by other members of their caste. They eat a piece of the sacred deer or peacock, which the Sahib shoots, they help the Christian eat up what is left from the Sahib's meal, if it is especially savory.

### Government Service

When the Hindu community beholds an educated, low-caste man in a government office as superintendent, waited upon by Brahman clerks and office men, it gets a shock which tells. This is going on all over India and is one of the greatest leavening factors at work. At one place there is a man holding the degree of M.A. from one of our universities, who is head master of a great boy's high school, where he teaches Brahmans and Mohammedans, with high-caste teachers under him; this was once an outcast sweeper lad. Truly, "He hath exalted them of low degree and hath put down the mighty from their seat."

The missionary everywhere is a factor in helping to break down caste and never loses an opportunity to give caste a "quietus" without stirring up a row. Sometimes he comes up against a stone wall and then he never forces his way through if he is wise, but politely backs off. "He who fights, then slides away, will live to tell about the fray," is his motto.

# Giving up Business for Missions

## A Great Decision and What Came of It

Mr. R. A. Doan, a brick manufacturer of Nelsonville, Ohio, was a member of the commission of the Foreign Christian Missionary Society sent to the Far East last year. Mr. Doan has always been deeply interested in foreign missions. For a number of years he led one of the largest Bible classes in America, the attendance often reaching more than one thousand. Because of his experience in this line of work and his fine spirit he was asked, while on his world journey, to remain in China and Japan and inaugurate a movement to organize men's Bible classes among the mission stations of the Disciples of Christ in those countries.

He spent six months in holding evangelistic meetings in all the stations and organizing men's Bible classes. In a number of these centers the meetings were held in heathen temples and often the attendance of men in unheated buildings during the cold winter season would be a thousand. He succeeded in enrolling over twelve hundred men in carefully organized classes, and was also the means of inaugurating this movement among other communions in China.

Having decided to devote the rest of his life to missionary service, Mr. Doan gave up his business and has been elected the Laymen's Secretary of the Foreign Christian Missionary Society, serving without salary. Mr. Doan's leadership among men will be a large factor in advancing the missionary work of the Disciples of Christ in America. Wherever it is possible for him to be spared from the special Men and Millions Campaign of his church this fall and winter, he will help in the National Missionary Campaign.

While in China last year Mr. Doan wrote home the following appeal to the members of his communion:

"If some good angel were to say to me that God would grant one specific request of mine, and that this privilege would be given only once during my life, I would unhesitatingly pray that I might be given the power to reveal to the American Christian business men the opportunity for investment in mission work in foreign fields. During these months in which I have been in the midst of a Christless people the deep conviction of our responsibility for them has been borne in upon me in an overwhelming way. And in an equally convincing manner have I come to feel we are not meeting this great task with the consecration the situation demands.

"The continued contact with these hopeless, spiritually starving people, who have none of the things I count most precious in

R. A. DOAN

my own life, has so shaken my selfish soul that I stand ashamed before the Master. In the midst of this appalling desolation I keep asking myself, 'What have I done to alleviate this fearful distress?' And each time I am compelled to answer that I have done little and then try to justify myself by saying, 'I didn't know.' I do know now and I can have no further excuse, but how am I to help others to know what I fear I would never have known had I not seen it myself?

"Two weeks ago we stood day after day in a Buddhist temple at Nantungchow, where hundreds of people gathered each day at the appointed time eagerly listening to the teaching of Jesus Christ. The non-Christian officials of the city extended every courtesy and commended our teaching to the people. At the close of the week, when meetings had been adjourned to the little church, in order to get closer to those who were interested, many signed cards agreeing to enter a class to study of Christ. At once it became apparent that inquirers were coming in greater numbers than the little group of Christians could properly instruct. Nantungchow is in the midst of a district containing six million people for whom our own religious body is responsible. It presents opportunities that are rare even in China, but we must go slow, because funds will not permit of rapid enlargement of the work. There are unmistakable evidences that unless we advance at once the present open opportunity will soon pass. What we can answer at the final accounting if we neglect to enter this open door is more than I can determine. I am sure we shall be compelled to remain silent.

"This same opportunity, except for certain local advantages, presents itself in thousands of places in China to-day, and so far as most of us are concerned we sit idly by. It were far better that we never knew Christ than that we should neglect these who are sending out a Macedonian cry for help.

"Sitting to-night in the midst of heathenism, darker than anything ever painted for me by those who knew, I have nothing so precious that I would not give it if I could be assured that by that means my brethren in America who have it in their power to minister to these in the name of Christ, could be made to see the hopeless millions marching on without hope or joy or rest."

# Progress of the Campaign

The conventions thus far held have been in the eastern and middle western cities. They have been marked by a rising tide of interest and of spiritual power. One of the leading board secretaries, who has rendered valuable service at nearly half of those held, says in a recent letter:

"I am very glad of the opportunity to have been in these conventions, and I want to congratulate you upon their high spiritual tone and their efficiency from the missionary point of view. I think these modern movements of missionary education and finance which your Movement has furthered are assuming the proportions of a tidal wave. This means much for the

future, and the missionary board which does not take advantage of this movement is just plain stupid."

Beginning about the middle of this month there will be three teams of speakers and conventions will be held in the South, the Northwest, and on the Pacific Coast, as well as in the East and Middle West. In the majority of these cities, conventions were held in the campaign of 1909-10, when the registration was about 70,000. If the same rate of increase continues as in the conventions of the autumn, the registration will be over 110,000.

Reports thus far received indicate a marked interest, and the work of preparation is well advanced. One encouraging feature is the fact that the most prominent men in the life of the Church are showing such willingness to assume places of leadership in the planning for and carrying through of the conventions. These men are giving large blocks of time and are making great sacrifices, and are doing this in a spirit of prayer and devotion which means the success of the enterprise.

## Pacific Coast Conventions

Every city on the Pacific Coast, reached in the campaign of six years ago, will be revisited this year, and one or two important cities added to the schedule. This will include nine cities in the Coast States of California, Oregon, and Washington, and four cities in Montana, North Dakota, and Texas, making a total of thirteen conventions. The extent of territory involved is better appreciated by recalling that continuous riding on the fastest trains from the first to the last of the series would require more than one week of travel.

More aggressive, purposeful leadership could not be asked than that now given in preparation for these conventions by such men as Ex-Lieutenant-Governor Wallace in Los Angeles, Captain Robert Dollar and Mr. Lyman Pierce in San Francisco, and Mr. E. L. Thompson of Portland. The list of chairmen and committee members in other cities reads like a directory of the leading business and industrial institutions of the Coast. In one of the cities the chairman of the General Committee this year is a man converted to the missionary cause and won to active church work in the Laymen's campaign of six years ago. He at once became a tither, and is now recognized as one of the most generous Christian business men of his city, giving far beyond the tithe and multiplying by many fold his contributions of six years ago. The International Committee of Young Men's Christian Associations has temporarily released two of its best men to serve as executive secretaries, and with the co-operation of other related organizations a strong staff of secretaries has been secured.

## Thirty-Four Thousand Men as Delegates

The total of registered delegates to the first twenty-two conventions of the campaign held between October 12 and December 12 was 34,325. In sixteen of the twenty-two cities, conventions were held in the campaign of six years ago. At that time the registered delegates for these sixteen cities numbered 17,813. The total for the same cities for the conventions of the present year was 26,762, which is an increase of 8,949.

The registered delegates to the conventions held to date were as follows:

| | |
|---|---|
| Chicago | 4,556 |
| Buffalo | 2,025 |
| Detroit | 1,643 |
| Pueblo | 444 |
| Pittsburgh | 2,712 |
| Denver | 738 |
| Topeka | 811 |
| Wichita | 917 |
| Baltimore | 1,611 |
| Philadelphia | 1,327 |
| Mitchell | 587 |
| Milwaukee | 1,134 |
| Portland | 922 |
| Boston | 2,566 |
| Cincinnati | 3,073 |
| Clarksburg | 375 |
| Wheeling | 948 |
| Manchester | 1,267 |
| St. Louis | 1,607 |
| Cleveland | 2,151 |
| Albany | 1,126 |
| Toledo | 1,785 |
| Total | 34,325 |

**National Missionary Campaign**

**1915—1916**

**NATIONAL MISSIONARY CONGRESS**
**Washington, D. C.**
**April 26-30*, 1916**

## Convention Schedule

*The dates starred (*) are Sundays*

| | |
|---|---|
| **JANUARY** | |
| Duluth, Minn. | 19-21, 23* |
| New Orleans, La. | *23-26 |
| Minneapolis, Minn. | *23-26 |
| St. Paul, Minn. | *23-26 |
| Rochester, N. Y. | *23-25 |
| Jackson, Miss. | 26-28, 30* |
| Fargo, N. Dak. | 26-28, 30* |
| Reading, Pa. | 26-28, 30* |
| Billings, Mont. | *30-Feb. 2 |
| Birmingham, Ala. | *30-Feb. 2 |
| Newark, N. J. | *30-Feb. 2 |
| **FEBRUARY** | |
| Atlanta, Ga. | 2-4, 6* |
| Butte, Mont. | 2-4, 6* |
| Spokane, Wash. | *6-9 |
| Columbia, S. C. | *6-9 |
| Seattle, Wash. | 9-11, 13* |
| Dayton, Ohio | 9-11, 13* |
| Tacoma, Wash. | 9-11, 13* |
| Greensboro, N. C. | 9-11, 13* |
| Decatur, Ill. | *13-15 |
| Portland, Ore. | *13-16 |
| Richmond, Va. | *13-16 |
| Davenport, Iowa | 16-18, 20* |
| Sacramento, Cal. | 16-18, 20* |
| Des Moines, Iowa | *20-22 |
| Lexington, Ky. | *20-23 |
| San Francisco, Cal. | *20-23 |
| Evansville, Ind. | 23-25 |
| Nashville, Tenn. | 23-25, 27* |
| Fresno, Cal. | 23-25, 27* |
| Indianapolis, Ind. | *27-Mar. 1 |
| Los Angeles, Cal. | *27-Mar. 1 |
| Memphis, Tenn. | *27-Mar. 1 |
| **MARCH** | |
| Little Rock, Ark. | 1-3, 5* |
| San Diego, Cal. | 1-3, 5* |
| Columbus, Ohio | 1-3, 5* |
| El Paso, Texas | *5-8 |
| Oklahoma, Okla. | *5-8 |
| Ft. Worth, Texas | 8-10, 12* |
| Harrisburg, Pa. | *12-14 |
| Houston, Texas | *12-15 |
| Worcester, Mass. | *19-21 |
| Scranton, Pa. | 22-24, 26* |
| Binghamton, N. Y. | *26-28 |
| Syracuse, N. Y. | 29-31, Apr. 2* |
| **APRIL** | |
| New York, N. Y. | *9-12 |
| Brooklyn, N. Y. | 12-14, 16* |

### Changes in Convention Schedule

In order to add to the efficiency of the campaign, changes in the convention schedule have been made as follows:

The Rochester, N. Y., convention will close on January 25 instead of January 26, the revised dates being January 23 to 25.

The Newark dates are changed to January 30-February 2.

The Waterbury, Conn., convention has been cancelled.

Another change has been made necessary in the dates for the Decatur, Ill., convention, which will be held February 13 to 15.

The Davenport, Ia., convention dates, as revised, are February 16 to 18, 20.

The Des Moines, Iowa, convention will close on February 22 instead of February 23.

The Richmond, Va., dates have been changed to February 13 to 16.

The dates for the Evansville, Ind., convention will be February 23 to 25, inclusive.

Harrisburg, Pa., convention will close on March 14 instead of March 15.

The Worcester dates have been changed to March 19-21.

The Binghamton, N. Y., convention will close on March 28 instead of March 29.

The revision of dates has left gaps in which one or more additional conventions may be placed.

The schedule at the top of this page includes the revisions noted above, and is correct up to December 27, 1915.

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### Estimate of the Cincinnati Convention

The impression of the convention has been very great. It has shown our churches what they can accomplish through co-operation; it has proved to our laymen that they constitute a mighty phalanx; it

has given them a glimpse from a mountain top of the great opportunity for the investment of their lives in the enterprise of Christ's Kingdom; it has brought them to a point from which they can measure the extent of their responsibility; and by bringing them together out of every denominational alignment, it has helped them to realize their essential unity in Jesus, and the enormous energy which they can develop when joined in one body.

All our churches have received new life. Echo meetings are being held. Men's Bible classes and other organizations have been revived and are experiencing a splendid growth. The people of Cincinnati hitherto indifferent or contemptuous, have seen a great light, and have new respect for the Church. The speakers have brought to us a blessing beyond our power to measure.

T. W. RAINEY.

## Immigration a Feature in Boston

A large part of the registration of 2,566 delegates at the Boston convention was from the city of Boston and its immediate vicinity. It was in this territory that the Boston committee purposely did most of its deputation work, for the reason that at some previous convention, the city itself and the immediate suburbs failed to respond in a satisfactory way. Perhaps the most interested group of men are those who compose the various working committees. Among these are many who have not before been specially active in missionary work. There is no doubt that some of this group will be heard from in the future.

A feature of the convention was the afternoon session devoted to the immigration situation. Action was taken which ought to lead to the appointment of a commission to study the situation in Boston and report upon it. The follow-up plan adopted by the convention had the effect of unifying the plans of the denominational conferences. All these conferences voted to unite so far as possible in the interdenominational plan for conservation in Boston.

## Manchester Was a State Convention

In at least two particulars I should say the Manchester convention was a notable one. First in the number of towns and cities represented. Of the 1,267 registered delegates 426, or more than one-third, came from the state at large outside of Manchester. A total of 90 cities and towns were represented in the convention. In other words, it was in fact a State convention and not a purely local affair. Second, in the strength of its program. I very much doubt if New Hampshire has ever had a convention of any sort in which an equal number of addresses were so generally strong and effective. This was the testimony of all those who attended the sessions. Breadth of vision, clarity of thought and great inspirational force may fairly be said to characterize these great addresses which in three days covered a wide range of subjects, all of them of vital, human and compelling interest.

Any word about the convention would be incomplete that did not mention Mr. H. B. Dickson, the convention secretary, to whose wisdom, tact and untiring energy its success was largely due.

SHERMAN E. BURROUGHS,
*Chairman Executive Committee.*

## Left a Feeling of Optimism in Toledo

The recent convention of the Laymen's Missionary Movement at Toledo, recorded 1,785 paid registrations as compared with 960 for the convention of five years ago.

A marked contrast is shown in the two conventions, in the ease with which the preliminary work of the latter has been accomplished in producing a registration of practically double that of the first convention.

This has been made possible by the fact that the executive committee of the two conventions is composed of practically the same men who have been continuously on the job with a paid executive secretary in active charge of the work. Many conventions have been held in the smaller centers and the campaign for the enlistment of laymen continued. Leaders to serve as key men have been found in many of these centers who have been added to the committee, and these have stood by and rendered valuable service.

That the recent convention has left a feeling of optimism for aggressive Christian endeavor for world-wide evangelism is apparent not only on the part of ministers, but laymen as well, to a marked degree. This is evidenced by the plans of many de-

nominations already formed for follow-up work in the simultaneous every-member and personal enlistment campaign fixed by most of the denominations for Sunday, January 16. All denominations and all churches are swinging into line and churchmen are accepting more readily and enthusiastically the responsibility of the Christian's stewardship.

CHARLES H. PARSONS,
*Chairman Convention Committee.*

## Favorable Impression in Cleveland

While Gray's Armory in Cleveland was well filled at all the great inspirational meetings in the evening, the day sessions in the Euclid Avenue Baptist Church went far beyond expectations both in attendance and interest. The impression made by the day conferences and evening meetings was most favorable. Reports from the denominational rallies read at the closing session of the convention showed that much had been accomplished toward focusing the attention of the forces of the denominational bodies upon the great objectives which the national denominational assemblies have set before their churches.

The laymen of Cleveland are taking up their duties with renewed interest and enthusiasm, and the promise of results along lines of religious and missionary activities is greater than ever before.

## Albany

The first convention ever held by the Movement in Albany was in session December 5-8. The meetings were held in the First Reformed Church. The registrations totaled eleven hundred and twenty-six. Of this number nine hundred and eighty-nine were laymen and one hundred and thirty-seven ministers. In one of the sessions facts were brought out showing in a striking way that practically all the churches that were making progress had adopted the methods of the Movement, several of the most notable advances being directly traceable to the Eastern New York convention held at Schenectady in the first national campaign.

The conditions under which religious work is carried on in Albany are very difficult and the statistics gathered revealed the fact that the churches have made very little advance in membership in ten years, and have actually decreased their average weekly contributions per member for both current expenses and missions.

There was a very earnest spirit manifested at the convention, and deep purpose on the part of both laymen and ministers to change conditions for the better. The convention committee, headed by Mr. A. Page Smith, was a very strong and representative group of men. Carefully laid plans for conservation work were inaugurated by practically all the communions following the convention. The night the convention closed six Presbyterian leaders began a series of meetings covering the Presbytery. Governor Whitman registered for the convention and was to have presided Tuesday night, but he was detained by important state business.

## Best Convention St. Louis Ever Had

The St. Louis convention was characterized by the strength of its program and the deep earnestness of the delegates. The attendance throughout the day sessions was proportionately very large. It was said on every hand that it was the best convention St. Louis ever had. Already its effects in actual receipts are apparent. At least $6,000 additional gifts are known to have been made immediately after the convention. On every hand definite conservation plans are being undertaken in the churches of the city and vicinity.

The largest number of delegates from any individual church was from the Third Baptist Church of St. Louis—115 men.

## Denominational Co-operation

Plans for active co-operation in the campaign in the South and for participation in the conventions to be held in southern cities, have been made by all the communions which are strong in that section of the country.

The mission boards of the Southern Baptist Convention are planning to have a man in each convention city before and during the convention. Rev. C. D. Graves of Nashville, Tenn., and C. J. Thompson of Raleigh, N. C., will have principal

charge of the work of securing the attendance of Southern Baptists as delegates and in getting the special denominational claims of the mission boards of the Southern Baptist Convention before their delegates. Dr. J. T. Henderson of Chattanooga, general secretary of the Southern Baptist Laymen's Movement, will give considerable time to the conventions, and a number of foreign missionaries are to assist. J. F. Love, corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, will attend several of the conventions.

The Southern Presbyterians are planning for thorough and effective co-operation. At least one of the secretaries of the Foreign Mission Board will attend each of the conventions, and in addition there will be at each convention one or more foreign missionaries. Measures are being devised for securing as large a representation as possible from Southern Presbyterian churches in the territory of each convention. Rev. Egbert W. Smith, executive secretary of the Southern Presbyterian Foreign Mission Board, says: "Past experience has shown the very great value of the conventions in deepening and widening missionary interest."

The Disciples of Christ are planning to participate in the conventions in the southern States in the area where that communion has churches. The fact that the resources of this communion are largely engaged in their own "Men and Millions Movement" campaign makes it difficult for the home and foreign boards to participate in the way they would like. Nearly all the secretaries, and missionaries on furlough, are engaged in the campaign, which is at its height. More than $3,000,000 of the goal of $6,000,000 have been subscribed, and other ideals of the campaign, such as a thousand new workers for the home and foreign field within five years, and the every-member canvass in each church, are being pushed. Both the home and foreign missionary societies of the communion, however, will do the best they can, and expect to have men present in the leading centers. By correspondence and what visitation can be managed, the Disciples are endeavoring to line up the churches and bring to them the interest and blessing of participation in the campaign.

The United Synod of the Lutheran Church in the South held its last meeting in 1914, but did not take any action with reference to official participation in the campaign. Many of the members of the denomination are genuinely interested and are heartily co-operating. E. C. Cronk, general secretary of the Laymen's Missionary Movement in this communion, is giving his personal co-operation and is planning to be present at all the conventions to be held within the territory of the synod. Mr. Cronk will probably go to the convention cities in advance of the conventions and give what help he can in lining up the men of Lutheran churches, and will also take charge of the denominational conferences.

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## The National Missionary Campaign in the South

The series of conventions to be held in southern cities in January, February and March, will be a more thorough test of the strength of the Laymen's Missionary Movement than the series of 1909-10. At that time the Laymen's Missionary Movement was new and the interdenominational laymen's convention was a novelty. But in spite of the fact that the movement and its conventions are no longer novel, the campaign is growing in strength from week to week.

An illustration of fidelity to the purposes of the campaign is afforded by the city of New Orleans, which suffered so severely in the terrible storm of last autumn. Many churches were damaged and some were wrecked, and the homes of the people suffered greatly from the effects of wind and water, but the New Orleans committee is going on with the plans for its convention, though many who will be delegates have suffered from damage to their churches and homes.

Practically all the southern cities where conventions will be held, have had a heavy financial storm to weather this past year. Business depression has been prevalent in all. They have not profited by war orders either of food stuffs or munitions and have suffered from difficulties in the sale and export of their cotton. But they have courageously undertaken the conventions. In some the business situation is clearing. But in all, the preparations for the conventions are going steadily forward. The

executive secretaries were at work in some of these cities early in December, and in those cities where convention dates are later they are to begin work January first or during that month.

The success of the conventions already held in cities in the North and West is proving a great stimulus to the campaign in the South. By the time the convention dates arrive thorough preparations will have been made in each city and a successful series of conventions is confidently expected.

## Denominational Follow-up

In the denominational conferences of the Baptist communion the Five-Year Program has been the objective in mind, and the aim has been to attach the Baptist churches reached by the various Laymen's Missionary Conventions, definitely to the program which calls for all churches in the Northern Baptist Convention unitedly to seek:

1. One million additions by profession.
2. To increase the force of missionaries at home and abroad to a total of 5,000.
3. To provide two million dollars endowment for ministers' and missionaries' benefit board.
4. To add 25 university pastors,
   1,000 ministerial students,
   25,000 students in institutions of higher learning,
   Six million dollars endowment for schools and colleges at home and abroad.
5. To bring up income for missions and benevolences to six million dollars annually.

Various methods are recommended to the churches in order that they may attain their share of the objective. In Detroit, Milwaukee, Cincinnati, Denver, and other cities the Baptist churches unite in a simultaneous every-member visitation for fellowship, evangelism or money, and leading churches in these places are going into the work with energy. The denominational leaders have an invitation to organize all Baptist churches in Albany, Troy and Schenectady for a simultaneous visitation. These campaigns will all be pushed, thereby helping the churches to produce their share of the definite advance results sought for. They constitute a direct and immediate result of the inspiration and practical help of the Laymen's Missionary Conventions.

## Carrying the Convention to the Man Back Home

The Methodist Church is spending both energy and money in the National Missionary Campaign and is profiting in proportion. Before the convention occurs an advance man visits the district superintendent and arranges with him for a series of group meetings to be held after the convention. The dates are fixed and details provided for. These meetings are not advertised so as to prevent any from registering for the conventions.

Missionaries on furlough fill these engagements. The superintendent, a pastor and a layman also participate. The denominational meeting in the convention has served as a training conference on methods for these speakers. The program at that conference follows the four phases of church activity outlined in the little book, "The Way to Win":

Evangelism—To win men to Christ.
Training—To make men like Christ.
Community service—To draw men together in Christ.
Missions—To send men out for Christ.

This includes the every-member plan as the means of supporting all the work of the church.

The group meeting treats such methods as it desires, always including strong addresses on missionary progress and opportunities, both home and foreign. From the group meeting, pastors and laymen go back to their own and neighboring churches to reach the entire constituency if possible. The schedule of dates and speakers for church meetings is made up during the convention.

All this work is planned to inspire the local church and make it more efficient. The ultimate success of the whole program of Christ depends upon the local church. The words "echo meetings," "conservation," and "follow-up," are tabooed. The attempt is not to do anything to a past convention, but to help the local church make progress.

The immediate results are gratifying.

1. Study classes are being formed—in

methods of church work, in community service and in missions. Books on these subjects are being circulated and magazines are securing subscriptions.

2. The every-member plan is being adopted in many places that have not used it previously, and is being completed where the work was not well done before.

3. Special gifts, ranging in amounts from $25 to $10,000, are being secured to augment the steady flow of weekly offerings.

4. An increasing volume and intensity of prayer is one of the great results. A prayer league has been formed of people who will pledge to pray regularly for the cause of missions. The missionary who receives these pledges will occasionally send the signers a statement of the work and conditions for which he requests specific prayer.

5. Every Methodist delegate is urged in the denominational meeting to be a witness of the things he has seen and heard.

## New Leaflet for Campaign Work

The Laymen's Missionary Movement has issued a new leaflet which will be useful in the work of organizing conventions. It is a single page 6 x 3½ inches, printed on both sides. On one side the circular bears a reproduction of the national campaign poster in two colors, blue and orange, with a panel beneath the picture in which may be printed an announcement of any convention. On the reverse side are reasons why every man should register as a delegate. These reasons are reproduced on page 159 of this issue of MEN AND MISSIONS. The circular may be distributed to men in churches at regular services on a certain Sunday and will be useful in the hands of deputation and registration committees. It may be used also for enclosure in correspondence.

## Campaign Notes

The December first issue of "The Evangelical," a publication of the United Evangelical Church, carries on its cover-page a reproduction of the poster of the National Missionary Campaign. A description of the poster and of its significance is printed in the same issue.

A strong convention organization has been effected in San Diego, Cal., for the convention to be held there in March. George W. Marston has been chosen chairman and Mr. F. D. Fagg, of the Young Men's Christian Association, is acting as secretary until an executive secretary can be secured.

The Los Angeles convention committee, under the leadership of Ex-Lieutenant-Governor Wallace as chairman, and John Willis Baer as vice-chairman, is striving to reach a goal of 5,000 delegates. Every piece of printed matter bears the slogan, "Goal: 5,000 delegates."

The Quinton Heights Baptist Church of Topeka is a little struggling mission church. A mortgage of $500 and other liabilities made the total debt between $700 and $800. Plans were made for an every-member canvass the Sunday following the convention. The canvassers started out to get $800 and the amount secured was $875, which puts the little church even with the world and a little more. One of the officials said that undoubtedly the convention contributed largely to the success of the canvass.

The day attendance at the Toledo convention was one of its features. From 500 to 600 men were present at morning sessions. From Bowling Green, Ohio, 30 miles distant, 200 men traveled in three special cars to attend the Sunday afternoon session of the convention.

Nearly every denominational conference at the Toledo convention adopted the plan for an every-member canvass in January, 1916, or a Sunday near that date, and all the churches in the city and in the convention area are to be urged to carry out the plan.

A member of the convention committee in Toledo has asked the executive secretary to put him in touch with his national denominational leaders, as he and his wife desire to guarantee the support of at least five missionaries.

The effect of the St. Louis convention in actual gifts to the work of missions is

already apparent. There is knowledge of at least $6,000 in additional gifts made immediately after the convention.

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The largest number of delegates from any one church to the Cincinnati convention was 113 from Christ Episcopal Church. The Walnut Hills Baptist Church of Cincinnati enrolled every resident male member, a total of 77.

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## Executive Secretaries

### Men Who Are Organizing the Conventions of the National Missionary Campaign

The names of the executive secretaries for the conventions of the National Missionary Campaign, so far as they have been assigned to convention cities, are given below. Where the address is not that of the city in which the secretary is to organize a convention, it means that he has not yet arrived on the ground and opened headquarters.

In cities where an executive secretary has not been assigned, the name of the chairman of the committee is given:

| | | |
|---|---|---|
| Duluth, Minn. | Jan. 19-21, 23* | E. D. Ranck, Y. M. C. A., Duluth, Minn. |
| New Orleans, La. | " *23-26 | George Summey, 204 Camp St., New Orleans, La. |
| Minneapolis, Minn. | " *23-26 | O. V. Wheeler, McKnight Building, Minneapolis Minn. |
| St. Paul, Minn. | " *23-26 | C. M. Keeler, Room 414, People's Bank Bldg., St. Paul, Minn. |
| Rochester, N. Y. | " *23-26 | H. F. Laflamme, Brick Church Institute, Rochester, N. Y. |
| Jackson, Miss. | " 26-28, 30* | J. B. Ricketts, Daniel Bldg., Jackson, Miss. |
| Fargo, N. Dak. | " 26-28, 30* | F. D. Empey, Y. M. C. A., Fargo, N. Dak. |
| Reading, Pa. | " 26-28, 30* | F. B. Everitt, Y. M. C. A., Reading, Pa. |
| Newark, N. J. | " 30-Feb. 2 | H. B. Dickson, Room 2, 825 Broad St., Newark, N. J. |
| Billings, Mont. | " 30-Feb. 2 | Prof. Ward H. Nye, Chairman, Billings, Mont. |
| Birmingham, Ala. | " 30-Feb. 2 | J. H. McAfee, Y. M. C. A., Birmingham, Ala. |
| Atlanta, Ga. | Feb. 2- 4, 6 | James Morton, First Baptist Church, Atlanta, Ga. |
| Butte, Mont. | " 2- 4, 6 | Walter King, First Baptist Church, Butte, Mont. |
| Spokane, Wash. | " 6- 9 | Sam M. Foster, Y. M. C. A., Spokane, Wash. |
| Columbia, S. C. | " 6- 9 | W. Anderson Clarkson, Y. M. C. A., Columbia, S. C. |
| Seattle, Wash. | Feb. 9-11, 13 | U. K. Loose, Chairman, Henry Bldg., Seattle, Wash. |
| Dayton, Ohio. | " 9-11, 13 | H. B. Fisher, Y. M. C. A., Dayton, Ohio. |
| Tacoma, Wash. | " 9-11, 13 | Noel H. Jacks, Y. M. C. A., Tacoma, Wash. |
| Greensboro, N. C. | " 9-11, 13 | A. C. Bridgman, Greensboro, N. C. |
| Decatur, Ill. | " 13-15 | |
| Portland, Ore. | " 13-16 | John A. Goodell, Y. M. C. A., Portland, Ore. |
| Richmond, Va. | " 13-16 | D. H. Brown, 215 American National Bank Bldg., Richmond, Va. |
| Davenport, Ia. | " 16-18, 20 | Wilbur L. Clapp, 312 New Putnam Bldg., Davenport, Ia. |
| Sacramento, Cal. | " 16-18, 20 | Edward McConoughey, Y. M. C. A., Sacramento, Cal. |
| Lexington, Ky. | " 20-23 | Rev. J. M. Melear, 450 W. 2nd St., Lexington, Ky. |
| San Francisco, Cal. | " 20-23 | F. C. Freeman, Y. M. C. A., San Francisco, Cal. |
| Des Moines, Ia. | " 20-22 | O. V. Wheeler, McKnight Bldg., Minneapolis, Minn. |
| Nashville, Tenn. | " 23-25, 27 | Rev. L. E. McNair, Chairman, Nashville, Tenn. |
| Fresno, Cal. | " 23-25, 27 | W. D. Eastman, Y. M. C. A., Fresno, Cal. |
| Evansville, Ind. | " 23-25 | |
| Los Angeles, Cal. | " 27-Mar. 1 | E. Guy Talbott, 1101 Wright & Callendar Bldg., Los Angeles, Cal. |
| Indianapolis, Ind. | " 27-Mar. 1 | F. B. Bachelor, and M. C. Pearson, Y. M. C. A., Indianapolis, Ind. |
| Memphis, Tenn. | " 27-Mar. 1 | W. S. Parks, Y. M. C. A., Memphis, Tenn. |
| Little Rock, Ark. | Mar. 1- 3, 5 | R. W. Lynch, Y. M. C. A., Little Rock, Ark. |
| San Diego, Cal. | " 1- 3, 5 | F. D. Fagg, Y. M. C. A., San Diego, Cal. |
| Columbus, Ohio. | " 1- 3, 5 | E. L. McCreery, Y. M. C. A., Columbus, Ohio. |
| El Paso, Tex. | " 5- 8 | F. D. Porter, Chairman, First Methodist Episcopal Church, El Paso, Texas. |
| Oklahoma, Okla. | " 5- 8 | Judge C. B. Ames, Chairman, 512 American Bank Bldg., Oklahoma, Okla. |
| Ft. Worth, Tex. | " 8-10, 12 | S. J. Brient, Y. M. C. A., Ft. Worth, Tex. |
| Harrisburg, Pa. | " 12-14 | F. B. Everitt, Y. M. C. A., Reading, Pa. |
| Houston, Texas. | " 12-15 | Sterling Myer, Chairman, Houston, Texas. |
| Worcester, Mass. | " 19-21 | C. C. Merrill, Ford Bldg., Boston, Mass. |
| Scranton, Pa. | " 22-24, 26 | Wm. F. Gibbons, Y. M. C. A., Scranton, Pa. |
| Binghamton, N. Y. | " 26-28 | W. L. Clapp, 312 New Putnam Bldg., Davenport, Ia. |
| Syracuse, N. Y. | " 29-31, Apr. 2. | |
| New York, N. Y. | Apr. 9-12 | H. F. Laflamme, Brick Church Institute, Rochester, N. Y. |
| Brooklyn, N. Y. | " 12-14, 16 | H. B. Dickson, 825 Broad St., Newark, N. J. |

## The Toledo Executive Committee

Charles H. Whittaker H. W. Falconer Charles H. Parsons Clarence A. Draper J. G. Meister

# Books for the Times

## Messages by Leaders in the Missionary World

### Missions and Leadership

J. Campbell White

The unusual preparation of the author of this book to speak a message to men on the subject of leadership is very striking. His first service for missions was in helping to enlist leaders as a traveling secretary of the Student Volunteer Movement. This was followed by ten years of first-hand grapple with the problems of life and leadership among the college students of India. The twelve years following were crowded with wide journeying and constant speaking on missions in America. Now, as the president of Wooster College, he faces in a new way the problem of how to call out and train leaders.

In seven chapters Dr. White outlines some of the convictions and experiences of these great years. The chapter titles indicate the intensely interesting and practical contents of the book. These are:

The Decisive Decade of Missions.
Essential Elements in a Worthy Life Purpose.
Knowledge That Is Power.
Effective Missionary Speaking.
Money and the Kingdom.
Why the Battle Halts.
Personal Service.

Much of the subject matter in the book has been given in addresses to thousands of men throughout the country. When thus spoken the message has powerfully moulded the thinking and action of a multitude. Many who have heard Dr. White speak will welcome the opportunity to secure a copy of this book which puts these vital, timely and moving messages into permanent form. Cloth, 50c.; paper, 25c.

## Church Finance

FREDERICK A. AGAR

Here is a book which is decidedly different from ordinary books dealing with church efficiency. The sub-title of the book gives a key to its contents, "A Study of Wrong Methods and the Remedy." The subject is taken up from the point of view that giving is a normal function of the Christian life, and if church members are not giving there is something wrong with their vital processes. The reasons for inadequate financial response in the Church are pointed out, and the kind of spiritual ministry needed to make every member a worshiper, a worker and a giver set forth.

The chapter titles are suggestive:

I. A True Picture.
II. A Real Result.
III. The Relation of Cost to Values.
IV. The New Ministry.
V. The Function of Giving.
VI. Prevalent Financial Methods.
VII. Proper Methods of Church Finance.

For his materials the author has drawn upon a very large experience in dealing with the spiritual and financial life of thousands of churches of all sorts and conditions scattered over a large part of the United States.

Dr. Agar is making a distinct contribution to the thinking and action of a multitude of Christians. His constant emphasis on the fact that the deepest spiritual principles and forces are involved in the financial life of the churches is most wholesome and timely.

All interested in the success of the Church and its ever-enlarging world ministries should by all means read this book. It is especially commended to pastors and church treasurers as well worth their earnest consideration and study. 50c.

## Social Evangelism

HARRY F. WARD

A voice, speaking in behalf of the social message of Christianity, that has been heard for several years with ever-growing power, is that of the author of *Social Evangelism*. He was for some time a pastor in the stock yard district of Chicago. Subsequently he made a journey around the world observing social conditions in Europe, North Africa, the Near East, India, Ceylon, Malaysia, China, Korea and Japan. This personal contact with the world-wide social need and opportunity has served constantly to deepen the social passion with which he began his ministry. Two quotations will indicate something of the quality and power of the book.

"When the regenerative purpose and power of the social service movement is recognized, social service and evangelism are seen to have a relationship even closer than that of parallel agencies of the Kingdom. One is the inseparable complement of the other. The social awakening in the Church is the culmination of evangelical Christianity, which replaced a formal intellectualism that had neither spiritual power nor ethical results. It is the completion of the movement to vitalize Christianity, which could not be contained in feeling any more than in creeds. A scientific world, taught to know reality, demands of religion ethical results. This puts an additional task upon evangelism. It must secure the realization of God in the outer as well as the inner life, it must obtain the witness of the Spirit in the contact of the Christian with his fellows. This is precisely the purpose of the social movement in the churches. This is also the test of its worth; and the future of our faith depends upon the ability to meet this test.

"Without the transforming power of a social religion the race dies. Without God there is no hope for the world. This is after all the ultimate imperative for a social

evangel—the absolute need for the gospel that has power to save both man and the social order from their sins and to put life into the dying world. The saving remnant is here, as Elijah found it in Israel. Those who compose it do not decry social work nor with foolish sneers contrast eugenics and regeneration, but are striving to put God into the heart of our civilization, to organize it according to his purpose, to inspire it with his will. Has Christianity lost faith and ardor? Has it become conventional and respectable? Is it becoming old and static? Here is the challenge of an unregenerate social order to call it to vigor and power. Here are the great mass needs of humanity, requiring the massed efforts of the churches to co-operate with all other agencies of good-will for their relief and removal. *Here is a race dreaming of a new earth, facing the constructive efforts required to make it, yet waiting to be kindled with a great dynamic emotion that shall drive the collective will to the mighty task.*"

This is a book with a real message for the times. Its perusal will give to many a new conception of the social message and mission of Christianity, and should lead to much heart searching and to new power in service. 50c.

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Any of the above books may be obtained from the Laymen's Missionary Movement, 1 Madison Avenue, New York City.

# What Editors are Saying

## How the Campaign Strikes Newspaper Men

### Missions and Business

The supercilious citizen who has doubts about missions and the missionary spirit ought to drop in casually at the great laymen's missionary convention now in session at the Third Baptist Church.

Many Americans, 1915 model, do not believe in foreign missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in the days when it was further from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions it would be necessary to blot out all history.

No wonder the modern business man believes in missions! Business has learned of the missionaries. We read of American sewing machines in Turkish harems, American kerosene in transit across the mountains of China, American railroad cars threading the passes of the Andes, and American rice mills—made in Moline, Ill. —standing above the rice fields of Persia. All this simply represents the hopeless attempts of trade to catch up with the foreign missionary. A complete history of the economic development of the world can no more leave out Livingstone of Africa, Hamlin of Turkey, Judson of Burma, and Coan of Hawaii, than it can leave out the Standard Oil Company and the United States Steel Corporation. The American trade expert goes everywhere—but he finds the footprints of the missionary wherever he goes. And the organizer of advertising campaigns, selling campaigns and "follow-up" movements in the world of trade simply follows the methods of missions.

Every citizen of the world to-day has a real, personal stake in the success of Christian missions. If you doubt this think for a moment of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans, just 717 miles from St. Louis. These are to keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore in New Orleans. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion except where Christianity has prepared the way by popularizing the Christ-

ian conception of human brotherhood and the preciousness of the individual. Those tin shields on those cables are a tribute to heathenism. And Christian missions are only another instance of "safety first." In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus and bubonic plague.

The world of trade believes that all men are neighbors and that the Chinaman, the Hindu, the Arab and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out "get-acquainted" trains through St. Louis's trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?

Cholera was threatening the region of Bombay. The British officials were nonplused, for the natives believed that the sanitary squads purposed to desecrate their sacred places. The head of the province was appealed to. "Send for Dr. Ballantine," he ordered. When an American medical missionary went with the soldiers the resistance of the natives ceased. It is for our profit to send the heathen kerosene and sewing machines and cotton print goods and agricultural and milling machinery and antiseptic solutions. But shall we neglect to send him the Parable of the Good Samaritan and the missionary who turns it into modern practise? The Laymen's Missionary Movement says no.—*St. Louis Republic.*

### Men for Missions—A Nation-Wide Movement

One hundred and nine years ago last summer five young men students at Williams College sought shelter from a sudden thunder shower near a haystack, in Massachusetts. While the storm raged they sat and talked seriously—and there the foreign missionary movement in this country was born!

Three of those college boys became the first American missionaries to be sent abroad. And in the decades that have followed thousands of zealous men and women born in these States have faced every form of peril and hardship as soldiers of the cross, carrying the news of Christ—think of "news" 1,900 years old!—to all parts of the globe.

In this century of self-sacrifice the missionaries have risked war, massacres, revolution, famine, plague and the various horrors of savagery. In the heart of Africa, the frozen fields of Greenland, the far-away islands of the South Seas, and every corner where folk dwelt in ignorance of Christianity, they have suffered and persevered.

In all the annals of human endeavor is nothing more inspiring than their devotion and determination. So it seems fitting that now the missionary duty of the church members who stay at home—the multitude of Americans who give to missions one-half of the world's total of such contributions—should be made a matter of special consideration.

This, in brief, is the purpose of the nation-wide interdenominational campaign which to-day, in the Arch Street Methodist Church, will receive its Philadelphia baptism. * * *

In seventy-four cities, besides Philadelphia, similar conferences are to be held during the period mentioned. And in each of these centers the meetings will be attended solely by men, the purpose of this restriction being to put a new and vigorous masculine note into religious activities. * *

So, from ocean to ocean they are going to preach this need and advertise America's remarkable opportunity in the vast work of what might be called "remoralizing mankind." Not alone for the heathen and those hitherto deprived of the message given in Galilee twenty centuries ago is this concerted effort being made, but for the uplifting and betterment of the general mass here at home, as well as elsewhere.

It is a mission of huge possibilities, and its progress will be watched with deep interest by all who hope and work for human advancement.—*Philadelphia North American.*

### Missionary Service

At this strained period in the march of world events, when civilization and Christianity alike seem tottering on the brink, there is need for the wholesale influence of such propaganda as that of the Laymen's Missionary Movement, now holding a successful meeting in Buffalo. It would seem that there is a great field for mission-

*Cartoon in Wichita "Eagle" Nov. 5, 1915.*

"MAKING US ACQUAINTED"

ary work in Europe just now, particularly among the rulers and others who are directing millions of men in their inhuman hate of each other. And in pointing out the "need of the gospel to the men who call themselves Christians and who practise it not here," George Innes struck a true note at a meeting yesterday. There is indeed a call for fuller observance of the lessons of the Nazarene among the Christians of the New World as well as the Old.—*Buffalo Commercial.*

### Laymen for Missions

Democracy in religion finds its vast expression and most serviceable organization in the Laymen's Missionary Movement that has welded together the Protestant denominations in a mighty cohesive and consecrated endeavor to spread the gospel of Jesus Christ to the ends of the earth. The arising of this movement among the laity has brought about no radical criticism of or radical departures from the missionary

idea of the churches for a century past. It has stimulated, it has secured wider support for and it has given fresh impetus and new rallying cries to the mighty drive through which the churches are seeking to break down the embattlements of paganism and to let into such countries the full flood of Christian civilization. * * *

The constructive minds and the consecrated spirits in this movement are inspired by the conferences and the addresses into which enter upon a parity the clergyman and the layman. Business sense and business methods in missionary work are extolled with no diminution of reliance upon the One who is pointed to by the prophet who declares: "Not by might nor by power, but by my spirit, saith the Lord."

The world that lieth in the wicked one is at present exhibiting the most difficult problems for missionary workers. The slaughter of the Armenian population and the dispersion of many of the females throughout Turkey as captives of their sordid and gross masters will doubtless prove to be another of the many instances of augmented missionary progress through the blood of the martyrs and the suffering of saints. For not only will the example of those who died make permanent impressions upon the Moslem mind, but those alive and in strange environment will be so many proselyters for the Cross against which the heathen raged. They may gnash against God with their teeth, but the Almighty holds them in derision. If there were but one assuring fact standing out in the religious effects of the war, it would be that of the sure supersedence of Mohammedism by Christianity throughout the bounds of the present Turkish Empire.—* * *

Were the world to compute its greatest debt of obligation to the civilizing forces of progress, it would be compelled to give its award to missionary enterprise as the most efficient and least costly agent. So that, aside from its direct intent of preaching the religion of Jesus Christ, this mighty movement is advancing the ideals of modern civilization everywhere. The nations at war will be chastened through suffering, and it is believed the Laymen's Missionary Movement will be one of the mighty factors for securing a permanent peace that shall honor the ideals of the One who is proclaimed the Prince of Peace.—*Baltimore American.*

### Denominations Working Together

A thousand men, mostly laymen from the churches of Wichita and surrounding towns, started the campaign with a great banquet and * * * every session since has been unusually well-attended.

In the past men have been too busy to spend much time in the affairs of the church. They have been content with going to church on Sunday and encouraging their wives to keep up the missionary societies on weekday afternoons. If they took a day off, it was to go to some political convention, some trade picnic or some meeting of their grand lodge. Now many men in all parts of the country have been aroused to the fact that the church must be made a great living force in the world, and that their efforts are necessary to make it such. They find it just as easy to attend the sessions of a laymen's missionary convention as they do to attend any other kind of meeting that takes them away from their business. They also find that the financial loss is no greater. More than that, many of them have found a real pleasure in such conventions and are taking a deeper interest in the work of their churches.

In the past men of different religious denominations have worked together to further the ends of political, commercial or fraternal organizations, but they have balked at working together to further the interests of the Kingdom of God in the world.

If the Laymen's Missionary Movement had done no more than to break down the prejudices that existed between the churches, and particularly between the men of the churches, it has been worth many times what these campaigns have cost. To see Methodists, Baptists, Episcopalians and Presbyterians on the same platform, working for the same purposes, and each willing to defer to the other when necessary to carry on the work in which all are interested, is the best possible evidence of their sincerity and the best proof that the cause is bound to win.

Wichita is singularly fortunate in having a part of this work which is bringing the men of the church closer together and showing them the needs of the world at large.—*Wichita, Kans., Beacon.*

### Better Management

Attention was called by some of the

speakers at yesterday's meeting to the need of better business management in the church. This would seem to be particularly the province of the layman. If the minister is to give his best efforts to his congregation he must be relieved of the cares which go with business management —and this includes, or should include, not only finances, but those things which are part of the settlement or community center adjunct making up so much of church effort to-day. There are many ways in which the laymen may help. That they are willing is evident. Such campaigns as the present show them how.—*Pittsburgh Dispatch.*

### A Monumental Event

Fully alive to the possibilities of the forthcomng convention, the men of the city are organizing rapidly and with enthusiasm, and with the meeting still a month in the future there is no question that it, too, will be a monumental event in the religious history of the city.

The Laymen's Missionary Movement is one of the fine things that need neither introduction nor apology. Organized in 1906 it spread irresistibly throughout the United States and Canada and now girdles the world. It does not administer funds or send out missionaries. Its work is educational and inspirational, and its object is to enlist men in the support of world-wide missions. It is a 100 per cent. sound institution which has proved its worth.

Right here it may be well to remark that the time for sneering sarcasms about missions is far past. The hoary joke about five cents of a dollar reaching the heathen while the other ninty-five goes for expenses of administration is as antiquated as the goose quill that first penned it. The great missionary boards with which the Laymen's Missionary Movement is co-operating are sound business institutions whose funds are handled at an amazingly low percentage of expenses, and whose paper is honored by the banks of the world anywhere.

Moreover, the educational and medical work of the missionaries has appealed to myriads of men who, perhaps, would have had but meager interest in the particular proposition in divinity a given missionary might feel called upon to proclaim. Enlightenment and health—the acquainting of the ignorant with modern knowledge, and the gradual abolishing of disease-breeding plague spots—have been too valuable contributions to the world's progress to escape the attention or fail of the recognition of men who see clearly.

Again, the diplomatic work of the abler missionaries has been of the utmost value. Great Britain counts her missionaries as worth more than her regiments in India, and the United States has found repeatedly that they have been of incalculable service in the fostering of friendly relations with foreign peoples. And these things all lead to other ties, and the establishing of commercial bonds. * * *

It will be the signal for the gathering of a fine company of men from the length and breadth of the commonwealth, and while it enlists many of them in the cause of missions it will give them much in return, bringing to them the intellectual stimulus to be obtained from first-rate public speaking, the fine enthusiasm of a great assemblage of earnest men, the broadening influence of contact with and incorporation in a nation-wide movement, and the larger vision which comes from an intimate study of world conditions.—*Manchester, N. H., Leader.*

# Catholic Comment

## What One Editor Thinks of the Poster and the Campaign

Much comment has been aroused by the campaign poster, most of it favorable, some of it critical, but all of great value in stirring up interest in the campaign.

Probably no other discussion of the poster and of the campaign has been so striking as that which appeared in a recent number of the Catholic journal, *America.* The article containing the extended reference to the campaign was quoted at length and commented upon in the *Literary Digest* of December 11, under the caption, "A Pro-

testant Spur to Catholic Missions." A reproduction of the poster accompanied the statement. The writer in *America* dwells at length upon the work of the Laymen's Missionary Movement and declares that all this Protestant activity among laymen is a challenge to the Roman Catholic Church to greatly enlarge and extend its missionary operations.

Two quotations from the article in *America* will indicate how the editor looks upon the campaign:

"What alone is needed is a realization of the truth, forcibly brought home to us by the most competent Catholic mission authorities, that unless we now combine our energy and organize effectively for a strong mission propaganda, the most populous and intellectual mission countries of the world will, humanly speaking, fall under the influence of Protestantism."

"The great modern mission campaign of Protestantism is to serve us, at the present moment, as a mighty stimulus for bringing about more speedily and more perfectly the extension of God's Kingdom upon earth, his holy Church. Already there is a thrill and throb of response. Already new mission impulses are felt throughout the Catholic Church of America. The idea of more adequate organization and unification of our efforts has seriously been advanced. The Church has abundantly provided us with opportunities ready at hand. The Society for the Propagation of the Faith, the Holy Childhood Association, and all the various missionary institutions, are only waiting to be utilized. They are seeking for men and means and co-operation of every kind."

Both articles are well worth a careful reading and are of great interest to all who believe in the Laymen's Missionary Movement and its program of work.

# Leaders of Men

At the close of the campaign it will be a matter of interest to examine a list of the names of men in each city who have taken an active part in it. If nothing more were accomplished by the conventions than to line up these men and inspire them to undertake in a large way the missionary task of the Church, it would well repay all the time, effort and money that are being expended.

## James G. Cutler

The chairman of the Rochester convention committee is James Gould Cutler, who has been twice mayor of Rochester. He led the record-breaking building campaign of the Young Men's Christian Association in 1913 when $763,000 was secured in nine days for the erection of a great central building which is approaching completion, and five outlying branches, one of which is now being erected.

JAMES G. CUTLER

Mr. Cutler was at one time an architect and designed the Cutler Mail Chute, which is an essential feature of every lofty building in the country. He has recently retired from active responsibility in that concern to devote his attention largely to banking and the numerous business interests with which he is identified. He is president of

the Cutler Realty Company and of the Alliance Bank, also a trustee of the Rochester Savings Bank. In addition he renders large service in the civic, educational and charitable interests of the city. He is chairman of the Rochester Civic Improvement Company, a trustee of the University of Rochester, a member of the Rochester Chamber of Commerce, of which he was president in 1896, also a member of the Chamber of Commerce of the United States, the Rochester Municipal Research Bureau, the Navy League of the United States, the executive committee of the State Conference of Charities, the National Security League and the Association for Constitutional Government, and is vice-president of the United Charities of Rochester.

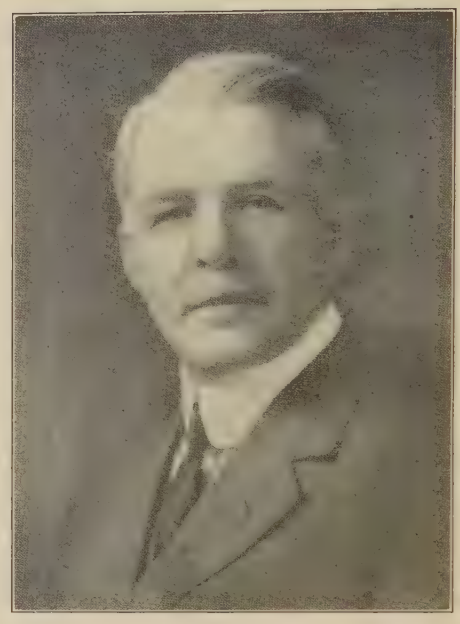
His public service is as varied as the demands of our complex life, and he has been on the commission to draft charters for second-class cities of the State of New York; was presidential elector in 1896, commissioner of public safety for Rochester in 1900, and is at present president of the Rochester Art Commission.

A service from which Mr. Cutler derived great satisfaction was that of chairman of the every-member canvass committee in St. Paul's Episcopal Church, Rochester. He personally participated in this canvass. His deep interest in church and religious work is a guarantee of the success of the Rochester convention.

## W. J. McCabe

W. J. McCabe, chairman of the Duluth (Minnesota) Convention Committee, is one of the strongest Presbyterian laymen in the State. He is an elder in the Glen Avon Presbyterian Church, was chairman of the building committee of the Bethel Mission, chairman of the Boys' Department of the Young Men's Christian Association, and is a great believer in home and foreign missions and all philanthropic work of the city and surrounding country.

He is a senior member of McCabe Brothers, large grain merchants of the Northwest; has served as president of the Duluth Board of Trade, and has been a director of the Commercial Club for several years. He stands in the community as a tower of strength for all movements that are progressive.



W. J. McCABE

## Ward H. Nye

The chairman of the Billings convention committee has distinguished himself in the field of education. Mr. Ward H. Nye has been for the last seven

WARD H. NYE

years superintendent of the public schools of Billings, and has recently been elected to a second term in both the Montana State Board of Education and Montana Text Book Commission.

A native of Ohio, Mr. Nye is a graduate of Oberlin College. For five years he taught country schools and for five years more was principal of high schools. For a short time he taught in New Lyme (Ohio) Institute and Oberlin College, and afterwards became superintendent of schools in Oberlin After serving in this capacity for five years, he removed to Billings.

Mr. Nye is a member of the First Congregational Church in his adopted city, and has served the local church in several official capacities. He is a man of stainless character, of high ideals, of tremendous enterprise, and success is the habit of his life.

## David P. Jones

Hon. David P. Jones, joint chairman of the executive committee of the Minneapolis convention, was mayor of Minneapolis in 1904-5, and the watchword of his administration was law enforcement. For the first time in the city's history the open Sunday saloon was closed and kept closed during Mr. Jones' administration. Public gambling was abolished and hundreds of resorts were closed or destroyed. The brewers and saloons fought the mayor at every turn, but the law-abiding and the church element backed him in his reform.

Mr. Jones is a native of Minneapolis, was educated in the public schools of that city and graduated from the University of Minnesota in 1883. Becoming interested in municipal and reform movements, he was elected upon the reform ticket to the Board of Aldermen, serving in that capacity six years, for four of which he was president of the board. Upon the flight of Mayor Ames, against whom accusations had been made, Mr. Jones became ex-officio Mayor. He completely reorganized the police force and hunted out and drove from the city hundreds of criminals. He served as ex-officio mayor to the end of Ames' term of office, when he was elected mayor of the city, serving, as already stated, a term of two years.

At the present time Mr. Jones is a member of the Park Board of the city, having refused other offices of trust. He is president of the Board of Trustees of Carlton College, conducted at Northfield, Minn., under the auspices of the Congregationalists, and is a member of the Commission of Means of the National Council of Congregational Churches of the United States, whose task is to unify and harmonize all mission agencies of the church, both at home and abroad.

Mr. Jones is a member of Plymouth Congregational Church of Minneapolis,

DAVID P. JONES

having been connected with it from childhood. For many years he has been a corporate member of the American Board of Foreign Missions. Not only his splendid ability, but his altogether helpful influence is a great service in the Minneapolis campaign.

## S. H. Holstad

The joint chairman of the executive committee of the Minneapolis convention, S. H. Holstad, is president of the S. H. Holstad Co., coffee importers and roasters of Minneapolis, and is one of the prominent

S. H. HOLSTAD

and capable Scandinavian residents of the city.

Mr. Holstad is a native of Norway. He came to the United States in 1880 and settled in Chicago. He was one of the organizers of the Covenant Norwegian Lutheran Church in Chicago in 1893, the first exclusively English congregation belonging to the United Norwegian Lutheran Church of America.

In 1902 Mr. Holstad became a resident of Minneapolis, and has become increasingly prominent and influential in his denomination. He is president of the Board of Trustees of the United Norwegian Lutheran Church of America, the largest Norwegian Lutheran Church body in America. As a member of his communion's Board of Trustees, Mr. Holstad is interested in his church's theological seminary in St. Paul, St. Olaf's College at Northfield, Minn.; a normal school at Madison, Minn.; the Augsburg Publishing House, Minneapolis; a deaconess home and hospital in Chicago, three orphans' homes, two homes for the aged, a slum in Brooklyn, and foreign missions in China and on the island of Madagascar.

## William J. Clapp

The alert chairman of the wide-awake convention committee in Fargo, North Dakota, is William J. Clapp, a prominent attorney of that city. Mr. Clapp is a native of New England who moved to Dakota Territory in 1882, being admitted to the bar in the following year. In 1889 he was a member of the Constitutional Convention. For six consecutive years he was a member of the Fargo City Council, and has served city and state in many important commissions. He is public-spirited, interested in all that goes for better city, state or nation, and his best services are ever at the command of any just and worthy cause.

For many years he has been a member

WILLIAM J. CLAPP

of the First Methodist Church of Fargo, where he served ten years as church treasurer, has been for several years chairman of the Foreign Missions Committee of the church and teacher of the Brotherhood Bible Class, probably the largest business men's Bible class in the State. Mr. Clapp was also vice-chairman of the local committee of the Laymen's Missionary Movement, 1910, and chairman of the Follow-Up Committee thereafter.

In 1904 he was a delegate to the General Conference and a member of the missionary committee of the conference.

Alive to every good work, ungrudging of his time and effort, sagacious and inspiring as a leader, he and his committees

are preparing the way for a great convention.

## Albert J. Nason

Mr. Albert J. Nason of St. Paul, like many another successful business man, owes much to parentage and early training. His father was one of those sturdy New Englanders who counted life more important than the making of a living, and came into the great Northwest as a pioneer missionary, where he served efficiently for fifty years.

As a young man, Mr. Mason was a keen student and a leader in Christian work. After graduating from college he undertook the handling and developing of large tracts of unimproved farm and coal lands and from the first he has been successful. To-day he is one of the influential business men of St. Paul, having a large part in matters pertaining to civic, social, and moral betterment. He is vice-chairman of the State Executive Committee of the Young Men's Christian Association, a member of the Board of Directors of the St. Paul Association, also of the International Committee, and is chairman of the building committee of the St. Paul Athletic Club. Though bearing heavy personal responsibilities he gives gladly of his time to these more important affairs.

ALBERT J. NASON

Mr. Mason has added to his duties those of the chairmanship of the committee which has charge of the organization of the St. Paul convention.

## Dunbar Rowland

Dunbar Rowland, LL.D., chairman of the Jackson (Miss.) convention committee, was the originator and the first director of

DUNBAR ROWLAND

the Mississippi State Department of Archives and History, and has been a director of the department since 1902. He was educated as a lawyer and practised his profession for several years in Memphis, Tenn., and Coffeeville, Miss. He is the author and editor of many historical papers bearing upon the history of the State of Mississippi and of the Mississippi Valley; has investigated widely the history of the French occupation of the Mississippi Valley, and also the original sources of the history of the State of Mississippi in England, France and Spain, where, in 1906, he secured transcripts of many important records.

Dr. Rowland was the originator of the plan for the publication by the National Government of an historical roster of the officers and men of the Union and Confederate armies, which is now in preparation by the War Department. He is a member of many historical societies.

# Impressions of the Far East

Thomas Guthrie Speers

*(Concluded from November Number)*

## The Walls of China

One of the first and strongest impressions which a traveler in China receives, is that of walls. We entered China by way of Mukden, and on a Sunday morning our ricksha men took us from the broad streets of the Japanese concession by the railroad station, through narrow and muddy lanes to the old city. There stood its ancient walls towering above us sixty feet or more, enclosing a space one mile square. The city has four massive gates upon which stand its now decaying watch towers. The following night we spent at Shan Hai Kuan just inside the Great Wall of China. The next morning early we walked out upon it to where we could see it stretching down to the sea on the one side, and on the other, climbing and curving out of sight over the summits of the jagged hills in the distance.

Not only was the country once shut in by a wall and the cities surrounded in the same way, but many of the houses also have their walls. In the country these walls are made of mud, in the city of brick. Beyond the national wall, the city wall, the house wall and the temple wall, one sees that the men who in life have thus surrounded themselves, desire to have walls around their graves also. As we made the short trip from Peking to Tung Chow we saw hundreds of enclosed resting places of the dead. Indeed a traveler sees so many walls that soon he begins to wonder if the surface of the country has not actually been lowered by digging from it the enormous amount of clay required for all these millions of bricks.

## The New Life

The superficial traveler might be tempted to look down at all these walls and say to himself: "It is as it has been for centuries. China lies shut in by the walls of her self-built tomb, and within are stagnation and death." But if one may call China the country of walls, he may also apply to it the name of the Land of Resurrection.

It was this impression of life, of resurrection from death, of the breaking down of walls that forced itself strongly upon us in our hurried trip through China. As we waited outside Peking, standing on the tracks by our wrecked train, we saw men at work tearing down a corner of the great city wall. At Tientsin the entire wall is demolished. In Tsinanfu, the next city which we visited, the missionaries hope to have a new opening made in the city wall in order to connect the medical school with the arts department of the Shantung University. Thus we found it in many of the cities—the old walls are being torn down to admit the new life.

## The Irresistible Gospel

Not only are the walls of brick and of mud being demolished, but so also the stronger and higher walls of prejudice and ignorance and of distrust and hate which were erected in the hearts of men, are being slowly and surely overcome before the irresistible power of the gospel of truth and of self-sacrificing love. Rarely now, the missionaries told us in Tsinanfu, do the people call out after them as they pass, "Foreign devils, foreign devils." No longer are they hated and distrusted by the people. In Nanhsuchow the officials begged the missionaries to open a boy's school, giving them an old Buddhist temple in which to conduct it. The missionaries who, when first they opened the station at Hwai Yuen had to wear Chinese costumes with shaven heads and pig tails, are now loved and trusted by thousands.

Over and over again we saw this truth exemplified in each of the cities we visited; in Nanking with its far-famed union Christian University; in Soochow, a city like to Canton in its crowds and canals and filth, though smaller far, where in the heart of the city the large building used as a street chapel is so crowded every night in the week that its doors are opened to permit the eager listeners outside to hear; in Ningpo, where the first Presbyterian mission station in China was opened in 1845; in Hangchow, with its city work and its college set on the hill tops; in Shanghai, that great city filled with all the problems of business relationships and industrial

conditions—in all these cities once walled in by brick and prejudice, once dead or sleeping soundly, the power of the Living God Himself is felt, the only power which can bring life out of death, light out of darkness, which can purify, uplift, unite and inspire the Chinese people.

### Japan

On October 15 we sailed from Shanghai on a magnificent Japanese trans-Pacific liner, a larger, more beautiful and more completely equipped boat than any we had been on in all these months of travel. And four days later, after spending a quiet Sunday in Nagasaki harbor watching the human chain of coal heavers passing their baskets like lightning up the side of the ship, we landed at Kobe and went up immediately to Osaka, the Pittsburgh of Japan. Such strange combinations of the new and the old as one sees in this and other cities of Japan; the modern trolley car and automobile side by side with the ancient ox cart, or more frequently still, with the man-pulled cart; the magnificent, up-to-date, Japanese-built ocean liners in the harbor at Kobe, and on the docks a pile driver operated not by steam but by the strong arms and backs of a score of cheerful, chanting women. Whether they are done by hand power or by modern machinery, things are accomplished in Japan. Coming as we did from the south where there is so much lack of energy and ambition and where it is so hard to get things done, Japan stands out clearly as the land of action and accomplishment.

From Osaka we traveled through Nara with its big Buddhist temples to Kyoto, where all was bustle and excitement in preparation for the approaching coronation, and on up the west coast to Kanazawa and Fukui in the heart of old Japan, and in the stronghold of Buddhist influence. But here too the name of Christ is ever increasingly becoming known and loved, and we had strong proofs of this fact as we attended the ceremonies of the thirtieth anniversary of the girl's school in Kanazawa, the Hokoriku Jogakko, and heard the expressions of praise and appreciation and affection uttered by the heads of the government schools, by prominent citizens, and by alumnæ of the school itself. Again as on a cold and rainy night we sat for three long but wonderful hours in a tent in Fukui watching and praying for the audience of nearly two hundred, composed mostly of young men, who had come in spite of the wet and the mud to hear what the men of their own nation had to tell them about their own Father whose children they really were, though for long they had not known it. This meeting was one of the many which are being held throughout the cities of Japan in connection with the great three-year evangelistic campaign which is now in progress, and that night, though we could not understand their message in words, we knew from the voices and from the faces of the speakers that God had workers in this, his beautiful vineyard, that were worthy of their hire.

### The Imperial Shrines

Back across Japan we traveled to the east coast, to the sacred city of Yamada, where stand the much-visited Imperial Shinto shrines, and from there to Tsu, where, as so often in Japan, we needs must take off our shoes before entering the room where the meeting was to be held. So often indeed must the traveler do this that soon he longs with a great longing for shoes such as the wise have provided for themselves, which do not lace but have elastic sides that allow them to be slipped off and on with ease and celerity, and which with great appropriateness were called by one earnest and experienced missionary "evangelastic shoes."

The Japanese Government railway's sleeping car, built not with an eye to the proportions of tall foreigners, carried us rapidly to Tokyo, the city of great distances, covering as much ground almost as the city of Chicago, Tokyo the capital of the great Island Empire, the congregating center of thousands of students from China, from Chosen and from Japan, Tokyo the city which must lead Japan and hence the Orient in its search for the living God and the loving Father. After two days amid the frosty air and towering hills of Nikko, we sailed from Yokohama on the fourth of November for home.

### The Call to Serve

And as we journey we wonder, wonder as we heard a missionary one moonlight night in the heart of Siam wonder, why, through no desire or worthiness of our own, we were privileged to be born not

amid the ignorance and the suffering and the doubt of some of these countries, but in a Christian land. Surely there comes no answer to these thoughts but the answer of responsibility, responsibility transformed into beautiful, glowing privilege by our God-given love for these our brothers in Christ.

# The National Congress

The Program Committee of the National Missionary Congress to be held in Washington, D. C., in April, has outlined the topics to be considered and the speakers are being secured.

The congress will open Wednesday evening, April 26, and close on Sunday evening the 30th. The three morning sessions will be largely given to general discussion of vital subjects. The present world situation will be presented and plans for the coming years considered.

Some of the topics are the following:

Possibilities of Missionary Achievement as Illustrated from Actual Experiences.

The Present-Day World Appeal to American Laymen.

Practical Ways in Which Laymen Can Best Use Their Property for the Extension of Christ's Kingdom.

How May Christ More Largely Dominate All Contacts of American Life With the Non-Christian World?

The Adequacy of the Gospel to Meet the Social Needs of the Nations.

The Contradiction of the Law of Christ in American Life.

How Increase Lay Initiative and the Sense of Responsibility for the Missionary Tasks of the Church.

Missions an Illustration and a Method of Realizing Christian Unity.

The Bases of Effective Lay Service.

The Next Steps in Awakening the Latent Forces of the Church.

Applications are already being received from men who wish to attend the congress. These should be sent to the denominational representatives as listed below with the registration fee of $5.00, or to the Layman's Missionary Movement, 1 Madison Avenue. If for any reason the application cannot be accepted the money will be returned.

LIST OF DENOMINATIONAL REPRESENTATIVES.

American Friends—Charles E. Tebbetts, Richmond, Ind.

Associate Reformed Presbyterian Church—J. G. Dale, Chester, S. C.

Baptist Convention (Northern)—John M. Moore, 23 East 26th St., New York.

Baptist Convention (Southern)—J. T. Henderson, Chattanooga, Tenn.

Christian Church—M. T. Morrill, C. P. A. Building, Dayton, Ohio.

Congregational Church—R. L. Breed, 287 Fourth Ave., New York.

Disciples of Christ—Stephen J. Corey, Box 884, Cincinnati, Ohio.

Evangelical Synod of North America—W. P. Krauss, Baltimore and Eden Sts., Baltimore, Md.

Lutheran Church, General Council—C. L. Fry, 805 Drexel Building, Philadelphia, Pa.

Lutheran Church, General Synod—L. B. Wolf, 21 West Saratoga St., Baltimore, Md.

Lutheran Church, United Synod—E. C. Cronk, Columbia, S. C.

Methodist Episcopal Church—Clyde F. Armitage, 150 Fifth Ave., New York.

Methodist Episcopal Church, South—W. W. Pinson, 810 Broadway, Nashville, Tenn.

Methodist Protestant Church—Fred C. Klein, 316 N. Charles St., Baltimore, Md.

Presbyterian Church in the U. S. A.—David McConaughy, 156 Fifth Ave., New York.

Presbyterian Church in the United States—Charles A. Rowland, Athens, Ga.

Protestant Episcopal Church in the U. S. A.—John W. Wood, 281 Fourth Ave., New York.

Reformed Church in America—E. W. Miller, 25 East 22d St., New York.

Reformed Church in the United States—Wm. E. Lampe, 15th and Race Sts., Philadelphia, Pa.

United Brethren in Christ—S. S. Hough, U. B. Building, Dayton, Ohio.

United Presbyterian Church of North America—Neal D. McClanahan, 200 N. 15th St., Philadelphia, Pa.

# Why Every Man Should

# REGISTER

## FOR THE

# Missionary Convention

## BECAUSE IT WILL

WIDEN HIS HORIZON
INCREASE HIS KNOWLEDGE
DEEPEN HIS CONVICTIONS
ENLARGE HIS SYMPATHIES
MAGNIFY HIS OPPORTUNITIES
ENRICH HIS SPIRITUAL LIFE
GIVE HIM A CLEARER VISION
FILL HIM WITH ENTHUSIASM
MAKE HIM SURE OF ULTIMATE VICTORY
SHOW HIM THAT WORK MUST BE DONE NOW
OPEN TO HIM CHANNELS OF WORLD SERVICE
FIT HIM FOR LARGER EFFICIENCY IN HIS LOCAL CHURCH AND COMMUNITY

In short the Convention will without doubt be the most significant gathering of Christian men to be held in his vicinity this year and he cannot afford to miss it.

# The Congress on Christian Work in Latin America

Charles D. Hurrey

Ignorance, indifference and neglect have, in the past, characterized the attitude of the majority of North American Christian men to needs and opportunities in South and Central America, but with the approaching congress on Christian work in Latin America a new era is dawning. In this new day ignorance will be dispelled by accurate knowledge of facts, indifference will be overcome by genuine interest and years of co-operation will partially atone for generations of neglect.

Five hundred delegates from Latin America, the United States and Canada will assemble in the city of Panama from February 10 to 20, 1916, for a conference on problems involved in extending the reign of Christ throughout Latin America.

The Panama Congress is the result of a conference in New York in March, 1913, which considered mission work in Latin America. At that time a committee on co-operation was appointed which, after canvassing the mission boards, decided to hold such a congress. Various sub-committees were nominated and eight commissions began seriously to prepare their reports on:

1. Survey and Occupation.
2. Message and Method.
3. Education.
4. Literature.
5. Women's Work.
6. The Church in the Field.
7. The Home Base.
8. Co-operation and Union.

Great care and thoroughness have been exercised in collecting, criticizing and editing the material of these reports which are now in the hands of the printer and will be distributed among the delegates before the congress opens. During the sessions in Panama, there will be free and frank discussion based on the commission reports; the evenings will be occupied with inspirational addresses by the foremost speakers from Latin America and North America.

Immediately following the congress, representative deputations will conduct special conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro and Havana. It is expected that Dr. Robert E. Speer will preside over the sessions of the congress; Dr. John R. Mott is chairman of the Program Committee. Reverend S. G. Inman, 25 Madison Avenue, New York City, is executive secretary.

While Pan-American commercial and scientific congresses are being held, it is eminently proper that people from the Americas and Great Britain should counsel together regarding the building of Christian character in Latin America. The delegates to Panama will unite in a constructive program—the platform of the congress is as broad and as deep as Christianity. It is recognized, from the missionary standpoint, that there are vast unoccupied fields in Latin America; the congress will discover where such fields are and will probably make suggestions with reference to the necessary number and distribution of workers. Investigation has revealed a lack of co-operation among Christian workers in Latin America—hence an honest attempt is being made to determine in what way that unity of effort may be obtained which is so essential to the triumphs of Christianity in every land. The congress will face squarely the dearth of devotional and apologetic literature in Latin America, and the fact that the Bible is still an unknown book among a majority of the inhabitants. Methods will be indicated whereby literature with transforming power may be made available by the missionary societies for all the people.

A discussion of the home base will point out clearly wherein the people and churches of North America are hindering the advance of the Kingdom in the southern republics; a program will probably be suggested which will call forth the maximum gifts of men and money for the moral and spiritual welfare of Latin America.

Christian people are urged to pray that all features of the program of the Panama Congress may be planned and conducted in the spirit of true Christian brotherhood, that in the immediate future the world may witness mighty triumphs of our Lord in the Americas.